627 /214 cont./ One who acts in this manner does not do so
684 in blind rage. He knows exactly whom he wants to stab. In such a case one speaks of adjallo' (1). A man whose sister

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1. See above, p. 74. It is completely incorrect to speak in such a case of "amuck"; this term covers an entirely different psychic state. Compare Professor van Wulfften Palthe, "De psychologie van de amok /The Psychology of the Amok/," Fakkel, 1941.

fled years ago and who stabbed her to death at an accidental encounter showed no remorse for his deed, but nonetheless was saddened about her death. He lamented the fact that he /215/ had encountered her. Given this encounter, however, he had been unable, as he saw it, to act in any other way unless he wanted to be regarded as a man without honor. Thus he was in a situation in which he saw no other way out than to kill.

627 Led before the judge, a defendant in a similar case
671 generally confesses without hesitation. In answer to the
682 question how he came to do the deed, he reports that the
684 victim -- in the most fortunate case the maltreated person -- made him siri', and he regards this as sufficient motivation because every Makassarese immediately understands this involves his female relatives, and, on the basis of that, sympathizes with his deed.

[695] Once they are sentenced by the judge, the defendants rarely appeal. They accept the decision without further ado. They regard their deed as an honorable male act and not as a misdeed. Toward the judge who must sentence them they want to confess nobly, and they do not want reduced

627 671 682 684 /215 cont./ "punishment." In so doing, they show themselves completely willing to bear the consequences of their deed. In a certain sense they are proud of it. Those remaining behind hold up their conduct as a model for the younger generation. Killing in response to challenge is itself a reason for self-elevation.

586 However long the jail sentence to which a man is subjected in such a case, this is never a reason for his wife to divorce him (1). She would find all her kinsmen opposing her if she [626]

1. Makassarese colonists in Paria reported that their wives were much more faithful than the Buginese, who often re-married very soon once their husbands were absent for a longer period of time, for whatever reason.

● [577] should want to take such a step. After all, the husband has shown by his conduct that he is a good man. If, she should want to divorce him now, this could only mean that she is a bad woman, for there could be no other reason than that she wants another man, that is to say, that she is man-crazy (lale).

588 A man and a woman who flee together generally get married in the Moslem manner. But the marriage is not yet "a socially recognized union between members of the opposite sex" (2) with this, for each direct contact between the couple,

2. R. Linton, Study of Man, p. 173.

the tumannjala, and the /216/ tumasiri' is out of the question. The couple knows that their life is in danger in an encounter, and a woman who has fled has no right to inherit property from her parents (1). [428]

622 /232 cont./ siri' feelings must be repressed. It is also always
627 a superior who makes the first attempts at creating a reconciliation. The tumasiri' cannot oppose his clearly expressed wishes, unless they have special reasons for doing so. However,
[577] the tumasiri' can only be expected to begin by fighting against a reconciliation, because this is masculine, and it is therefore appreciated if one adopts an unconciliatory attitude and pretends that this siri' can only be reconciled by death.

But there are limits to the pressure which a superior can exercise in such an instance. If the pressure is too strong, his wish is not accepted by a number of tumasiri'. At most, the one who during preparatory conversations had personal contact with the superior feels obligated toward the superior. Opposition grows between the tumasiri', and through "incorrect understanding" the reconciliation ceremony ends in failure. In that case the tumasiri'-tumannjala relation continues to exist. This was the case when the brother of a woman who had fled yielded to the pressure of the gurukampong to agree to the reconciliation. At the hour that had been fixed, none of the other kinsmen was present in the house to which the tumannjala were supposed to come. Previously the rumor had circulated that difficulties were to be expected. For that reason the adat community head had sent a representative. Since the personal authority of the gurukampong was insufficient, someone higher than he had to be present in order to prevent bloodshed.

The two tumannjala were received by the representative of the /233/ head, the gurukampong (the mediator), and the wife's brother. The situation was extremely difficult for the
[626] brother . He was present in order not to be impolite toward the gurukampong, but among his kinsmen he was regarded as the one who had shown insufficient awareness of the disgrace that had been inflicted upon them. He was spared being asked for forgiveness by the couple and having his hand grasped by